Sara’s comments on final draft:

Work on pacing.

Work on the nut graf section.

Work on the last part of the lede.

Find public opinion data on a variety of issues Stack works on: death penalty, the war, etc.

Condense a little.

Add comments from the national director of FOR?

**Reporter byline**: Hudson Kyle

**Reporter contact info**: (210) 844-1295, [hudsonkyle11@gmail.com](mailto:hudsonkyle11@gmail.com)

**Assigned word count: 500-600 vs. ACW**: ~1,100

**Single word that sums up this story (use a noun):**

**Print Hed & Dek:** Tilting at windmills / Modern-day Quixote walks lonely walk

Fight for peace / Jeff Stack’s advocacy stems from his faith

**Web Hed & Dek**: Fight for peace / Jeff Stack’s advocacy stems from his faith

**Story Links:**

<http://www.lexisnexis.com/lnacui2api/api/version1/getDocCui?oc=00240&hl=t&hns=t&hnsd=f&perma=true&lni=574B-V1T1-JBFW-C4TM&hv=t&csi=8075&hgn=t&secondRedirectIndicator=true> A Lexis/Nexis link can’t be linked from our website - find something else - these links are supposed to be to general things referenced in the story, such as the St. Francis House, his organization’s website, etc.

<http://www.nytimes.com/2012/11/14/us/bishops-support-dorothy-day-for-sainthood.html?_r=0>

<http://www.pewforum.org/Death-Penalty/Public-Opinion-on-the-Death-Penalty.aspx>

**Suggested Tweet**: Jeff Stack lives a life for peace and justice for all, regardless of race, nationality or gender.

**Suggested Facebook post**: Jeff Stack’s advocacy for nonviolence and for the poor are both inspired by his Catholic Worker background.

**Suggested Web Excerpt**: Jeff Stack, the regional coordinator for the Fellowship of Reconciliation, is inspired by faith in his work for nonviolence and advocacy for the poor. Stack is a member of the Catholic Worker Movement, a radical sect of the church that takes literally the Bible’s teachings to feed the hungry and care for the homeless.

**Best version of lede**:

The pacifist’s walk is a lonely one.

**Body of the story**:

He stands at the front of the mid-sized lecture hall. Ten people occupy a room built for 75. His drooping eyes scan the room as he sips water from a mason jar mostly stripped of its label.

He looks back at his notes and resumes his lecture. His topic is the ongoing U.S. drone war, and his audience is the Young Americans for Liberty.

As he flips through a pile of typed, highlighted and tabbed notes, he lists and describes recent atrocities committed by the U.S. military, each of which he punctuates with a simple refrain:

“That’s strange.”

**A passion for peace**

Jeff Stack is the mid-Missouri coordinator for the Fellowship of Reconciliation, which is a national nonprofit that advocates for causes of non-violence, ranging from opposition to the death penalty, to a less chauvinistic approach to U.S. foreign affairs.

I appreciate the data in the next section, but this is too much of a focus on the death penalty, which this story isn’t really about. It’s about his fight for many unpopular causes. Cite several examples here. This is the section where you want to give a global overview of his work and why it’s newsworthy/lay out your theme.

Repeal of the death penalty remains a fringe issue, but the momentum is changing. A 2010 Pew Research Center survey found public support of capital punishment to be at 62 percent, signifying a drop of 16 percentage points from 1996. (<http://www.pewforum.org/Death-Penalty/Public-Opinion-on-the-Death-Penalty.aspx>)

Despite the fact that the majority of Americans support the death penalty, big-name politicians, like Governor Martin O’Malley of Maryland (<http://www.lexisnexis.com/lnacui2api/api/version1/getDocCui?oc=00240&hl=t&hns=t&hnsd=f&perma=true&lni=574B-V1T1-JBFW-C4TM&hv=t&csi=8075&hgn=t&secondRedirectIndicator=true>), are coming out in favor of repeal.

Stack is confident this trend toward repeal won’t end fruitlessly.

“I’d like to work at this five more years and see the death penalty repealed entirely,” he says.

“We’re only limited by our creativity,” Stack continues, on the organization’s varied efforts to fight for repeal.

**Faith-driven initiative**

Stack, 53, was born in Chicago, the eldest of six children. He was raised Catholic, attending weekly services and catechism. Eventually, though, Stack’s beliefs diverged from those of his parents.

“I found too much hypocrisy in general in the Catholic church,” he says. “The treatment of women was particularly troubling to me. Why shouldn’t women be allowed to be priests? Why can’t priests get married if they wish to? There were a lot of teachings that seemed to draconian to me.”

Then, Stack discovered the Catholic Worker Movement, a radical sect of Catholic tradition that takes literally Jesus’ instructions to feed the hungry and care for the homeless.

Condense these two grafs on the history of the Catholic Worker Movement, but it might be worth mentioning some want to make her a saint.

In 1933, Dorothy Day (<http://www.nytimes.com/2012/11/14/us/bishops-support-dorothy-day-for-sainthood.html?_r=0>) and Peter Maurin felt more needed to be done by Christians to live up to Jesus’ teachings. They started the “Catholic Worker,” a newspaper that highlighted the causes they felt mattered most: helping the needy and becoming peace activists for Christ.

On its first day of publication in May 1933, Day and Maurin sold the periodical for one cent on the streets of New York City. Today, the “Catholic Worker” is published seven times a year. Its price hasn’t changed.

Stack considers himself a Catholic Worker but not a Catholic. Native American and Buddhist teachings also inform his personal spirituality today. I think you should say that Stack used to live at the St. Francis House, and what that place is, before you introduce Jacobs.

Steve Jacobs, who helped found St. Francis House and the Catholic Worker Community in Columbia, describes Stack’s old room at the communal house as “basically, a big closet,” where donations to St. Francis House were stored.

The house’s nightly visitors were equally unpredictable. St. Francis House opened its doors to the homeless of Columbia, regardless of their state.

“It was a little like an old Wild West saloon,” Jacobs says. “You never knew who was going to come through that door.”

Today, the patrons of St. Francis House ask that their guests be sober and not under the influence of drugs, in order to provide a safer environment for all who stay there.

Even though Stack moved out of St. Francis House in the 1980s, Jacobs says he’s still a peripheral presence.

“He’s always around in some sense,” Jacob says. “Sometimes he’ll volunteer to come in and make breakfast for the guys. He really has a heart for the homeless.”

**SUBHEAD**

Stack moved to Columbia XX years ago to attend the Missouri School of Journalism. He pursued journalism for some of the same reasons he advocates today: equality, shedding a light on the workings of corrupt governments and protecting human rights in the United States and abroad.

A turning point in Stack’s education happened in 1978 when he wrote for The Maneater, MU’s student newspaper.

A group of students was protesting the American hostage situation in Iran in front of Ellis Library, and Stack’s editor sent him to cover the proceedings. Stack stayed past when most of the protesters and other media members had left. As Stack watched the remaining students debate, a woman rushed up to the group with a gun, preparing to kill herself for reasons unrelated to the protest. Some of the other reporters returned.

Stack recalls some of them making callous comments. “The reporters would say things like, ‘I hope she gets this over with. I’ve got a deadline to meet,’ or, ‘If she kills herself, this’ll be a front page story.’ It made me begin to wonder about the profession altogether,” Stack says.

Police arrived, and a counselor who knew the distressed woman talked the latter into giving up her weapon.

“I realized I had much greater admiration for [the counselor] than I did for the people of the profession I was thinking I wanted to be a part of,” Stack says.

**A practiced patience**

Stack sits behind a table covered in pamphlets and brochures. Some of them offer information on the military draft. Others explain what it means to be a conscientious objector. Once a month, he sits through the school’s lunch hours, offering a counter-perspective to what military recruiters bring.

His table stands across from Rock Bridge High School’s main office. Hundreds of students sit along the sides of the hall -- eating, chatting, laughing.

Stack sits straight-backed, his mouth stuck in its default half-smile.

Occasionally, a student will slow his walk in front of the table to glance at the literature. Anytime this happens, Stack greets them warmly:

“Hi, how are you today?”

Usually, they speed up as he says this, occasionally offering a “Fine, thanks,” over their shoulder.

As they turn the corner and disappear into the mass of their peers, Stack says, “You’re welcome to some information. If not, have a great day.”

Still, his back is straight, and his mouth holds steady in its contented smile.

I like this ending better!

**Sidebar or Info Box if needed**: nah.

**Sources**:

Jeff Stack, Mid-MO Coordinator, Fellowship of Reconciliation

(573) 449-4585, [jstack@formissouri.org](mailto:jstack@formissouri.org)

Steve Jacobs, St. Francis House

(573) 875-4913

Maureen Dickmann, Pastor, Rock Bridge Christian Church\

(573) 489-2987, [rbcc@mchsi.com](mailto:rbcc@mchsi.com)

Mark Johnson, Executive Director, Fellowship of Reconciliation

(845) 405-6470, [mjohnson@forusa.org](mailto:mjohnson@forusa.org)

**Documents as Sources**:

<http://www.pewforum.org/Death-Penalty/Public-Opinion-on-the-Death-Penalty.aspx>

**Media Support**:

<http://www.nytimes.com/2012/11/14/us/bishops-support-dorothy-day-for-sainthood.html?_r=0>

<http://www.nytimes.com/2012/04/29/nyregion/a-different-intersection-of-religion-and-politics.html>

<http://www.lexisnexis.com/lnacui2api/api/version1/getDocCui?oc=00240&hl=t&hns=t&hnsd=f&perma=true&lni=574B-V1T1-JBFW-C4TM&hv=t&csi=8075&hgn=t&secondRedirectIndicator=true>